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Biography.

LIFE OF THE REV. WILLIAM TENNENT.

(Continued from page 51.)

BUT while this man of God was thus successful in promoting the best interests of his fellow-creatures, and advancing the glory of his Lord and Master, the great enemy of mankind was not likely to observe the destruction of his kingdom without making an effort to prevent it. As he assailed our blessed Saviour in the days of his flesh with all his art and all his power, so has he always made the faithful followers of the Redeemer the objects of his inveterate malice. If the good man, of whom we write, was greatly honoured by peculiar communications from on high, he was also very often the subject of the severe buffetings of that malignant and fallen spirit.

The time of which we are now speaking was remarkable for a great revival of religion,* in which Mr. Tennent was considerably instrumental, and in which a Mr. David Rowland, brought up with Mr. Tennent at the Log-College, was also very remarkable for his successful preaching among all ranks of people. Possessing a commanding eloquence, as well as other estimable qualities, he became very popular, and was much celebrated throughout the country. His celebrity and success were subjects of very serious regret to many careless worldlings, who placed all their happiness in the enjoyment of temporal objects, and considered, and re-

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* It was not far from A. D. 1744.

presented Mr. Rowland and his brethren as fanatics and hypocrites. This was specially applicable to many of the great men of the then province of New Jersey, and particularly to the chief justice, who was well known for his disbelief of Revelation. There was at this time, prowling through the country, a noted man by the name of Tom Bell, whose knowledge and understanding were very considerable, and who greatly excelled in low art and cunning. His mind was totally debased, and his whole conduct betrayed a soul capable of descending to every species of iniquity. In all the arts of theft, robbery, fraud, deception, and defamation, he was so deeply skilled, and so thoroughly practised, that it is believed, he never had his equal in this country. He had been indicted in almost every one of the middle colonies; but his ingenuity and cunning always enabled him to escape punishment. This man unhappily resembled Mr. Rowland in his external appearance, so as hardly to be known from him, without the most careful examination.

It so happened, that Tom Bell arrived one evening, at a tavern, in Princeton, dressed in a dark, parson's gray frock. On his entering the tavern about dusk, the late John Stockton, Esq. of that town, a pious and respectable man, to whom Mr. Rowland was well known, went up to Bell, and addressed him as Mr. Rowland, and was inviting him to go home with him. Bell assured him of his mistake. It was with some difficulty that Mr. Stockton acknowledged his error, and then informed Bell, that it had arisen from his great resemblance to Mr. Rowland. This hint was sufficient for the prolific genius of that notorious impostor. The next day, Bell went into the county of Hunterdon, and stopped in a congregation where Mr. Rowland had formerly preached once or twice, but where he was not intimately known. Here he met with a member of the congregation, to whom he introduced himself as the Rev. Mr. Rowland, who had preached to them some time before. This gentleman immediately invited him to his house, to spend the week; and begged him, as the people were without a minister, to preach for them on the next Sabbath, to which Bell agreed, and notice was accordingly given to the neighbourhood. The impostor was treated with every mark of attention and respect; and a private room was assigned to him, as a study, to prepare for the Sabbath. The sacred day arrived, and he was invited to ride to church with the ladies in the family waggon, and the master of the house accompanied them on an elegant horse. When they had arrived near the church, Bell on a sudden discovered, that he had left his notes in his study, and proposed to ride back for them on the fine horse, by which means he should be able to re-

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turn in time for the service. This proposal was instantly agreed to, and Bell mounted the horse, returned to the house, rifled the desk of his host, and made off with the horse. Wherever he stopped, he called himself the Rev. David Rowland.

At the time this event took place, Messrs. Tennent and Rowland had gone into Pennsylvania or Maryland, with Mr. Joshua Anderson and Mr. Benjamin Stevens, (both members of a church contiguous to that where Bell had practised his fraud) on business of a religious nature. Soon after their return, Mr. Rowland was charged with the above robbery; he gave bonds to appear at the court at Trenton, and the affair made a great noise throughout the colony. At the court of oyer and terminer, the judge charged the grand jury on the subject with great severity. After long consideration, the jury returned into court without finding a bill. The judge reproved them, in an angry manner, and ordered them out again. They again returned without finding a bill, and were again sent out with threatenings of severe punishment if they persisted in their refusal. At last they agreed, and brought in a bill for the alleged crime. On the trial, Messrs. Tennent, Anderson, and Stevens appeared as witnesses, and fully proved an *alibi* in favour of Mr. Rowland, by swearing, that on the very day on which the robbery was committed, they were with Mr. Rowland, and heard him preach, in Pennsylvania or Maryland. The jury, accordingly, acquitted him without hesitation, to the great disappointment and mortification of his prosecutors, and of many other enemies to the great revival of religion that had recently taken place; but to the great joy of the serious and well disposed.

The spirits hostile to the spread of the gospel were not, however, so easily overcome. In their view, an opportunity was now presented, favourable for inflicting a deep wound on the cause of Christianity; and, as if urged on by the malice of man's great enemy, they resolved that no means should be left untried, no arts unemployed, for the destruction of these distinguished servants of God. Many and various were the circumstances which still contributed to inspire them with hopes of success. The testimony of the person who had been robbed was positive that Mr. Rowland was the robber; and this testimony was corroborated by that of a number of individuals, who had seen Tom Bell personating Mr. Rowland, using his name, and in possession of the horse. These sons of Belial had been able, after great industry used for the purpose, to collect a mass of evidence of this kind, which they considered as establishing the fact; but Mr. Rowland was now out of their power by the verdict of *not guilty*. Their vengeance, therefore, was directed against the witnesses, by
whose

whose testimony he had been cleared ; and, they were accordingly arraigned for perjury before a court of quarter sessions in the county ; and the grand jury received a strict charge, the plain import of which was, that these good men ought to be indicted. After an examination of the testimony on one side only, as is the custom in such cases, the grand jury did accordingly find bills of indictment against Messrs. Tennent, Anderson and Stevens, for wilful and corrupt perjury. Their enemies, and the enemies of the gospel, now began to triumph. They gloried in the belief, that an indelible stain would be fixed on the professors of religion, and of consequence on religion itself ; and that this *new light*, by which they denominated all appearance of piety, would soon be extinguished forever.

These indictments were removed to the supreme court ; and poor Mr. Anderson, living in the county, and conscious of his entire innocence, could not brook the idea of lying under the odium of the hateful crime of perjury, and demanded a trial at the first court of oyer and terminer. This proved most seriously injurious to him, for he was pronounced guilty, and most cruelly and unjustly condemned to stand one hour on the court house steps, with a paper on his breast, whereon was written, in large letters, " This is for wilful and corrupt perjury ;" which sentence was executed upon him.

Messrs. Tennent and Stevens were summoned to appear at the next court ; and attended accordingly, depending on the aid of Mr. John Coxe, an eminent lawyer, who had been previously employed to conduct their defence. As Mr. Tennent was wholly unacquainted with the nature of forensic litigation, and did not know of any person living who could prove his innocence, (all the persons who were with him being indicted) his only resource and consolation was to commit himself to the Divine will, and if he must suffer, to take it as from the hand of God, who, he well knew, could make even the wrath of man to praise him ;* and considering it as probable that he might suffer, he had prepared a sermon to be preached from the pillory, if that should be his fate. On his arrival at Trenton, he found the famous Mr. Smith of New York, father of the late chief justice of Canada, one of the ablest lawyers in America, and of a religious character, who had voluntarily attended to aid in his defence ; also his brother Gilbert, who was now settled in the pastoral charge of the second Presbyterian church in Philadelphia, and who had brought Mr. John Kinsey, one of the first counsellors of that city, for the same purpose. Messrs. Tennent and Stevens met

* His affectionate congregation felt deeply interested in his critical situation, and kept a day of fasting and prayer on the occasion.

met these gentlemen at Mr. Coxe's the morning before the trial was to come on. Mr. Coxe requested that they would bring in their witnesses, that they might examine them previously to their going into court. Mr. Tennent answered, that he did not know of any witnesses but God and his own conscience. Mr. Coxe replied, "If you have no witnesses, Sir, the trial must be put off; otherwise you most certainly will be convicted. You well know the strong testimony that will be brought against you, and the exertions that are making to accomplish your ruin." Mr. Tennent replied, "I am sensible of all this, yet it never shall be said that I have delayed the trial, or been afraid to meet the justice of my country. I know my own innocence, and that God, whose I am, and whom I serve, will never suffer me to fall by these snares of the devil, or by the wicked machinations of his agents or servants. Therefore, gentlemen, go on to the trial." Messrs. Smith and Kinsey, who were both religious men, told him that his confidence and trust in God as a Christian minister of the gospel, was well founded, and before a heavenly tribunal would be all-important to him; but assured him it would not avail in an earthly court, and urged his consent to put off the trial. Mr. Tennent continued inflexible in his refusal; on which Mr. Coxe told him that, since he was determined to go to trial, he had the satisfaction of informing him, that they had discovered a flaw in the indictment, which might prove favourable to him on a demurrer. He asked for an explanation, and on finding that it was to admit the fact in a legal point of view, and rest on the law arising from it, Mr. Tennent broke out with great vehemence, saying, that this was another snare of the devil, and before he would consent to it he would suffer death. He assured his counsel, that his confidence in God was so strong, and his assurance that he would bring about his deliverance in some way or other, was so great, that he did not wish them to delay the trial for a moment.

Mr. Stevens, whose faith was not of this description, and who was bowed down to the ground under the most gloomy apprehensions of suffering, as his neighbour Mr. Anderson had done, eagerly seized the opportunity of escape that was offered, and was afterwards discharged on the exception.

Mr. Coxe still urged putting off the trial, charging Mr. Tennent with acting the part rather of a wild enthusiast, than of a meek and prudent Christian; but he insisted that they should proceed, and left them in astonishment, not knowing how to act, when the bell summoned them to court.

Mr. Tennent had not walked far in the street, before he met a man and his wife, who stopped him, and asked if his
name

name was not Tennent. He answered in the affirmative, and begged to know if they had any business with him. The man replied, "You best know." He told his name, and said that he was from a certain place (which he mentioned) in Pennsylvania or Maryland; that Messrs. Rowland, Tennent, Anderson, and Stevens had lodged either at his house, or in a house wherein he and his wife had been servants, (it is not now certain which) at a particular time, which he named; that on the following day they had heard Messrs. Tennent and Rowland preach; that some nights before they left home, he and his wife waked out of a sound sleep, and each told the other a dream, which had just occurred, and which proved to be the same in substance, to wit, that he, Mr. Tennent, was at Trenton, in the greatest possible distress, and that it was in their power, and theirs only, to relieve him. Considering it as a remarkable dream only, they again went to sleep, and it was twice repeated precisely in the same manner to both of them. This made so deep an impression on their minds, that they set off, and here they were, and would know of him what they were to do. Mr. Tennent immediately went with them to the court house, and his counsel on examining the man and his wife, and finding their testimony to be full to the purpose, were, as they well might be, in perfect astonishment. Before the trial began, another person, of a low character, called on Mr. Tennent, and told him that he was so harassed in conscience, for the part he had been acting in this prosecution, that he could get no rest till he had determined to come and make a full confession. He sent this man to his counsel also. Soon after, Mr. Stockton from Princeton appeared, and added his testimony. In short, they went to trial, and notwithstanding the utmost exertions of the ablest counsel, who had been employed to aid the attorney-general against Mr. Tennent, the advocates on his side so traced every movement of the defendant on the Saturday, Sunday, and Monday in question, and satisfied the jury so perfectly on the subject, that they did not hesitate honourably to acquit Mr. Tennent, by their unanimous verdict of *not guilty*, to the great confusion and mortification of his numerous opposers. Mr. Tennent assured the writer of this, that during the whole of this business, his spirits never failed him, and that he contemplated the possibility of his suffering so infamous a punishment, as standing in the pillory, without dismay, and had made preparation, and was fully determined, to deliver a sermon to the people in that situation, if he should be placed in it.

He went from Trenton to Philadelphia with his brother, and on his return, as he was rising the hill at the entrance

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of Trenton, without reflecting on what had happened, he accidentally cast his eyes on the pillory, which suddenly so filled him with horror, as completely to unman him, and it was with great difficulty that he kept himself from falling from his horse. He reached the tavern door in considerable danger, was obliged to be assisted to dismount, and it was some time before he could so get the better of his fears and confusion, as to proceed on his journey. Such is the constitution of the human mind! It will often resist, with unshaken firmness, the severest external pressure and violence; and sometimes it yields without reason, when it has nothing to fear. Or, should we not rather say, such is the support which God sometimes affords to his people in the time of their necessity, and such the manner in which he leaves them to feel their own weakness when that necessity is past, that all the praise may be given where alone it is due?

The writer sincerely rejoices, that though a number of the extraordinary incidents in the life of Mr. Tennent cannot be vouched by public testimony and authentic documents, yet the singular manner in which a gracious God did appear for this his faithful servant in the time of that distress, which has just been noticed, is a matter of public notoriety, and capable of being verified by the most unquestionable testimony and records.

This special instance of the interference of the righteous Judge of all the earth ought to yield consolation to pious people in seasons of great difficulty and distress, where there is none that seems able to deliver them. Yet it ought to afford no encouragement to the enthusiast, who refuses to use the means of preservation and deliverance, which God puts in his power. True confidence in God is always accompanied with the use of all lawful means, and with the rejection of all that are unlawful. It consists in an unshaken belief, that while right means are used, God will give that issue, which shall be most for his glory and his people's good. The extraordinary occurrence here recorded may also serve as a solemn warning to the enemies of God's people, and to the advocates of infidelity, not to strive by wicked and deep laid machinations to oppose the success of the gospel, nor to attempt to injure the persons and characters of those faithful servants of the Most High, whom sooner or later he will vindicate to the unspeakable confusion of all, who have persecuted and traduced them.

Mr. Tennent was a man of the most scrupulous integrity, and though of a very grave and solemn deportment, he had a remarkably cheerful disposition, and generally communicated his instructions with so much ease and pleasantry, as
greatly

greatly to gain the confidence and affection of all with whom he conversed, especially of children and young people. In all his intercourse with strangers and men of the world, he so managed his conversation, that, while he seldom neglected a proper opportunity to impress the mind with serious things, he always made them covet his company, rather than avoid it; well knowing that there is a time for all things, and that even instruction and reproof, to be useful, must be prudently and seasonably given.

An instance of this disposition occurred in Virginia. The late Rev. Mr. Samuel Blair and Mr. Tennent were sent by the synod on a mission into that province. They stopped one evening at a tavern for the night, where they found a number of guests, with whom they supped in a common room. After the table was cleared, our missionaries withdrew from it. Cards were then called for, and the landlord brought in a pack and laid them on the table. One of the gentlemen very politely asked the missionaries if they would not take a cut with them, not knowing that they were clergymen. Mr. Tennent very pleasantly answered, "With all my heart, gentlemen, if you can convince us, that thereby we can serve our Master's cause, or contribute any thing towards the success of our mission." This drew some smart reply from the gentleman, when Mr. T. with solemnity added, "We are ministers of the gospel of Jesus Christ. We profess ourselves his servants; we are sent on his business, which is to persuade mankind to repent of their sins, to turn from them, and to accept of that happiness and salvation, which is offered in the gospel." This very unexpected reply, delivered in a very tender, though solemn manner, and with great apparent sincerity, so engaged the gentlemen's attention, that the cards were laid aside, and an opportunity was afforded, and cheerfully embraced, for explaining in a sociable conversation, during the rest of the evening, some of the leading and most important doctrines of the gospel, to the satisfaction and apparent edification of the hearers.

Resignation to the will of God in all his dispensations, however dark and afflictive, was among the excellent graces that adorned the character of this man of God. He had been tried in the course of God's providence in various ways; but domestic afflictions, as yet, had not been laid upon him. The time, however, was now come, when his character was to be brightened by a severe test of his resignation and obedience, a test attended with many peculiarly distressing circumstances. His youngest son, who was one of the handsomest of men, had just come into public life; had commenced the practice of physic; was married, and had one child. To the great

great distress of the parents, he discovered, though possessed of the sweetest temper, and most agreeable manners, no regard to the things that belonged to his eternal peace. Wholly negligent of religion, he indulged without restraint in the gaiety and follies of the world. The pious father was incessant at the throne of grace in behalf of his dissipated son; and was continually entertaining hopes that God would, by the influences of his Spirit, arrest him in his career, and bring him into the church of Christ, before his own summons should arrive; that he might die in peace, under the consoling hope of meeting this dear child in a better world. God, however, had determined otherwise; and the son, while engaged in inculcating a number of persons, in a house he had obtained for the purpose, near his father's neighbourhood, was seized in an unusually violent manner, with a raging fever. With the disorder, he was brought to a sudden and alarming view of his lost condition by nature, and the grievous transgressions of his past life. His sins were all set in dread array against him. A horrible darkness, and an awful dread of the eternal displeasure of Jehovah, fell on him, so as to make him the dreadful example of a convinced sinner, trembling under the confounding presence of an angry God. The affectionate and pious father was constantly in prayer and supplication, that God would have mercy upon him. He seldom left the side of his bed. For many days the fever raged with unabated fury; but the immediate distresses which it occasioned, were lost or forgotten in the severer pains of an awakened conscience. Such was the height to which his anguish at last arose, that the bed on which he lay was shaken by the violent and united convulsions of mind and body. The parents were touched to the quick; and their unqualified submission to God, as a sovereign God, was put to the most rigorous proof. But in due time they came out of the furnace, as gold tried in the fire. God, in his infinite and condescending grace and mercy, was at last pleased, in some measure, to hear the many prayers put up by the parents, and many pious friends, for the relief of the poor sufferer. His views of the lost state of man by nature; of the only means of salvation, through the death and sufferings of the Saviour; of the necessity of the inward regenerating grace of the Holy Spirit, became clear and consistent, and the importance of a practical acquaintance with these things was deeply and rationally impressed on his mind. He now saw that salvation, which he had deemed almost or altogether hopeless to him, was possible. His mind became calm, and he attended to religious instruction and advice. In a short time he began to give as much evidence of a change of heart as a death-bed repentance (rarely to be greatly relied

on) can easily afford. He sent for his companions in iniquity, and, notwithstanding his disorder, exerted himself to the utmost to address them, which he did in the most solemn, awful, and impressive manner, as a person, who, by the infinite mercy of a prayer-hearing God, had been delivered from a hell gaping to receive him. He besought them, by all the terrors of everlasting destruction; by all the love they ought to bear to their own immortal souls; by the love of a crucified Jesus, who poured out his soul unto death, that they might live forever; by his own awful sufferings and terrible example; that they would repent and turn to God. This happy change was a reviving cordial to the distressed and suffering father. His soul was overjoyed, and his mouth was full of the praises of redeeming love. His mind and spirits were hereby prepared with true resignation, to surrender the son of his advanced age to the God who gave him. After a few days more of severe suffering in body, but rejoicing in mind, the son was removed from time to eternity. There being no minister in the neighbourhood, the father undertook to preach a funeral sermon. All the son's old companions that could be sent to, were specially invited, and the old gentleman preached in such a manner, with a particular address to the young men, as to astonish every hearer: and while the seriously inclined wondered and adored, the careless were confounded and greatly alarmed.

Scarcely had Mr. Tennent got over this heavy affliction, and returned to an active and useful course of life for a few years, when God again called him to another severe and arduous struggle of the same nature. His eldest son, John, promised fair to make a distinguished figure in life, had possessed a large share in the affections of both father and mother, and was more dear to their hearts than ever, since the death of his brother. It so happened, that the father was called to New York to heal some differences between the members of the church there. The next morning after his arrival, he went into a bookstore, when one of the ministers of the episcopal church came in, and on being introduced to him, after the common salutations, told him that he condoled with him on the death of his eldest son in the West Indies. The old gentleman was at first struck dumb. With difficulty he soon inquired how the news came; and being informed that it was by a circuitous route, he suddenly turned, and said, "The will of the Lord be done." The clergyman observed, that it was happy for him to be able so cordially to submit to it. Mr. Tennent replied, "The Lord is my God, his will be done." On being asked by the bookseller, who was his particular friend, to retire into the house, and endeavour to settle his mind,

mind, he answered, "I am come on the Lord's business; my duty requires that I should finish it; when that is done I shall have time enough to mourn for my son." He immediately set off to attend his appointment, finished the business to his satisfaction, and next day returned home, where he found that a letter had been received by a neighbour, containing the same information which he had before received. Thus, on the most trying occasion, he showed the same submission to the allotment of Divine Providence that was discoverable in all his former conduct. The following extract from a letter, written at this time to the writer of this narrative, will show the temper of his mind in his own language. "Freehold, March, 1776. My dear Sir, Perhaps before this comes to hand, you will be informed, that He who gave me the honourable epithet of a father, has, in his wise and unerring providence, written me childless.* My son is dead. This account I had yesterday from a letter written to a friend; the account is so straight (though not circumstantial) that I cannot doubt its truth. The tender mother has not heard it, nor do I intend she shall, until authenticated. This I mention as a caution to you, in case you should write me before the matter is published. Let the dear heart have all possible ease, before the load, which it is likely will try her life, falls upon her. I know her attachment to that child; his conduct has been such as greatly endeared him to us. Our pains and expense in his education have been great, but infinitely short of what God has done for him. He has, therefore, the best right to him. Should we then, were it in our power, obstruct his taking full possession of his own property? God forbid! This, Sir, through God's goodness, is not only what I say, but it is the temper of my soul, for which God only deserves the honour. It is now above fifty years since my soul resigned itself to God in Jesus Christ. I had then neither son nor daughter; I was completely satisfied with him, and, blessed be his name, I am so now. Have I then reason to cry out as if ruined? O! no: on the contrary, I have the utmost reason for thanksgiving, that he has not, in righteous judgment, deprived me of himself, in whom all fulness dwells. My wife and myself are now hastening to childhood! if spared a few years, we shall need one to lead us; and we shall look to you under God. All the benefit you can expect from so doing, will consist in the satisfaction of your own mind, that you have helped two old people through the last steps of their pilgrimage." Thus did this pious man turn every event of life, however afflictive,

* He seems, in the depth of his distress, to have forgotten, that he yet had one son left, although he was 800 miles distant from him.

afflictive, to the praise and glory of God, and he seldom omitted an opportunity of inculcating the same disposition on all his acquaintance.

(*To be continued.*)



REFLECTIONS ON THE CHARACTER OF NOAH AND HIS COTEMPORARIES.

(*Concluded from page 56.*)

1. WE infer from the characters before us, the wide difference between the righteous and the wicked. Noah's heart was not under the influence of sublunary objects. The honour of God was manifestly the supreme object of his affections. The opposite courses of conduct pursued by him and the inhabitants of the devoted world, undeniably prove the great diversity of their moral characters and interests. He believed the word of the Lord, without any hesitation, and immediately engaged in building the ark: but they disbelieved and refused to repent. His heart and theirs were in such diversities, that it was morally impossible for him to disregard the word of God, and morally impossible for them to regard it. He could not but believe, and they could not but disbelieve. While he wholly devoted himself to the object of the divine command, they devoted themselves wholly to sensuality. While he went every day to the ark, praying earnestly for success, they in the most scornful manner, imprecated his object. While he and his obedient family were entering the ark, "they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away."

We are naturally very unwilling to believe, that the diversity of character between good and bad men is total; and aside from divine testimony of this nature, which rests upon fact, we should reject the doctrine. But when we attend to the obedience of the patriarch, and the disobedience of the world, we must be silent. They were as really moral agents as Noah, and nothing except wilful blindness prevented their ascertaining the design of God, as clearly as it was ascertained by him. O how hostile is the nature of the sinner's heart to the command of God! And how alarming the consequence! For when at the expiration of their probationary state, he enters the ark full of faith, they collect by thousands from the adjacent country to ridicule his folly and credulity. But alas, while the rain falls, and the flood rises, they fill the air with the most dismal cries and shrieks, and soon are overwhelmed, and the ark floats and moves with majesty and safety.

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2. We infer from the conduct of the old world, that there is no hope of the salvation of sinners, merely by the efficacy of means. It is the confident opinion of informed men, that sinners, by the proper use of means, may be induced to choose God for their portion. They plead that means, if properly applied, will effect the most desirable reformation, aside from any special agency of the Spirit. We, however, think their opinion, relative to the depravity of the human heart, is by no means correct. For who can deny that the means used to reclaim the old world, were the best calculated to answer the end at that period? Surely we cannot think of any means more likely to reform them, than those which were used. The declaration of God to destroy the world, if they would not repent, the obedient conduct of Noah, and the sight of the rising ark, were as powerful motives and inducements as possible. If able to repel these, they were able to repel any other means. But all the means which God used were in vain. Instead of making them better, the advantages they enjoyed made them worse and worse, and more and more obnoxious to the wrath of God. Neither the example and admonition of Noah, nor life and death set before them, made any proper impression on their hearts. If God had not given them proper warning, if he had not given them ample space for repentance during an hundred and twenty years, the inference would not obtain in this connexion. But now it must obtain. For what more could God have done to his ancient vineyard, that he did not do in it? But, alas! amid that blaze of light with which the world was favoured during a century, not one sinner repented, of whom we have any account, nor even opened his eyes to see the danger at hand. In a world full of light they would not see. How vile and guilty is man! What is total depravity, if it does not consist in refusing all good, while the only alternative is all evil? Those, who in the midst of light refuse all good, and subject themselves to all evil, are as totally depraved as the infernal reprobates. Hence

3. We infer the necessity of the special influences of the Spirit in regeneration. If the best means cannot induce sinners to serve God, they must inevitably perish, except God in a special and gracious manner renews their hearts. God magnifies his grace in every stage of the work of redemption. How full of grace was the covenant of redemption! For God promised to make his only Son the sacrificial substitute of sinners. How gracious was Christ to come into the world in that humble manner, and to embrace the cross! How gracious is God to furnish us with all the means of the gospel! How ineffably gracious to wait on sinners so long, who refuse the offer of his mercy! And may I not add, how much more gracious still,

to change the hearts of sinners, and make them willing to come to Christ for salvation! For notwithstanding all the displays of grace which God makes to sinners, they will all be lost, except he makes them new creatures. It is therefore to be wished, that those who cannot bear the doctrine of election, would once remember, with answerable exercises of heart, that it is more wonderful that *any are elected and saved*, than it could be if *all the human race* were reprobated and destroyed. The wonder and amazement are on the side of the election of *any*, and not on the side of the *non-election of others*. For we all deserve the wrath of God as really as the fallen angels. We have no more reason to complain because God has not elected *all* the race of apostate man, than we have to complain that he has not elected *any* of the apostate angels.

4. We infer from the conduct of Noah and his contemporaries, that good men are much better and that wicked men are much worse than is often granted or supposed. It is urged by many, who profess much theological superiority, that the difference between saints and sinners is rather local and circumstantial than real. They judge that sinners, by a proper share of moral suasion and cultivation, may be made Christians, because their hearts are in some measure congenial with the hearts of Christians. But this is a great mistake, a very great error. For while it is manifest that Noah was under the influence of disinterested affection, so it is equally manifest that his contemporaries were under the influence of selfish affection, or self-love. And who does not see, that these affections are hostile to each other? No measures will make them harmonize. Like fire and water, light and darkness, they constantly oppose each other. How excellent then the character of Noah to oppose the world, and how base the world to oppose him and his God! Surely, the good man must have more grace than the common allowance which theologians grant him, to stand his ground, and the wicked man must be the subject of more wickedness than the common allowance, to resist the motives of the gospel. Neither the good nor the bad can stand their ground nor proceed without more personal qualification and influence, respectively, than is ascribed commonly to their characters. If good men were not better than is generally supposed, they could not act like Noah, Daniel, and Job, and many modern saints; and if wicked men were not more depraved and base than is generally supposed, especially by the liberal class, the old world would have repented, and sinners, who enjoy the advantages of the gospel, would bow their hearts before Christ the blessed Saviour. They could not refrain.

5. We infer from the character of the wicked, that the most fatal disappointment attends them. As it was in the days of Noah,

Noah, so it was agreeably to Christ's declaration at his coming in anger to destroy Jerusalem; and so it will be at his final coming to judge the world. Like the foolish virgins, all careless sinners sleep, and never dream of danger. But, O! who can describe the alarm and the danger attending the wicked at the approach and the execution of the office of death's messenger? Whither shall the dying sinner turn for support? Neither weeping friends, nor skilful physicians, nor the world can afford relief. The decree has passed, and he must die and be destroyed; for the day of probation is ended. And what will be the condition of sinners at the final consummation? They will find no den nor cave to screen their guilty heads; for the world will be on fire even at the very centre. The elements will melt with fervent heat, and all things will be consumed; and as they will derive no help from the world, so they will derive none from Heaven. The door will be shut against them; and the Judge will say with a voice more terrible than thunder, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." O sinner, what will you do?

But to exhibit the awful disappointment, which awaits the wicked, I have only to ask my readers to recur to the indescribable distress, which took place when the flood began to increase round the ark. Neither the hills, nor the roofs of their houses, nor the summits of the highest mountains could prevent a watery grave. Till they were overwhelmed by the flood, the world was full of distressing cries and shrieks. Alas, how must Noah and his family have felt at the event! And how shall we feel, when the world will at the final consummation be destroyed by a flood of fire! Let both writer and reader prepare for the event.

A. B. C.

Religious Communications.

AN ADDRESS TO PROFESSING CHRISTIANS.

Dear Friends in our Lord Jesus Christ,

PERMIT a youth to address you on a subject the most interesting and important that ever employed the mind of man.

THE DUTY OF PROFESSING CHRISTIANS is a theme, infinitely worthy the attention of all who are candidates for eternity.

When

When we recount the mercies of God, and contemplate the blessed Jesus sighing on the cross, and spilling his precious blood for us, rebels, who deserve no mercy; and when we consider, that not only his honour, but the interest of immortal souls is peculiarly connected with our conduct in this life; how does it become us to realize the great obligations we are under to be faithful to our God, to our own souls, and the souls of others. If we really believe what we profess, how can we behold multitudes rushing down the broad road to endless despair, without feeling one sympathetic emotion, without crying to God for mercy, without even warning them of their danger!

How solemn and awful will be the scene, when we shall stand before the judgment seat of Christ, with those, who have been our companions in this world, and behold some of them sent down to hell, perhaps, through our unfaithfulness! O, professor! do you not think, if you lived as the blessed Redeemer has commanded you, it might be a mean of saving, at least one sinner, who will be eternally lost? Solemn, awful consideration, that our conduct should prove the destruction of an immortal soul!!! And, O you, who are parents, how can you endure, there to meet your dear children, and see them condemned to everlasting burnings, when you have never devoted one hour in warning them of their danger, instructing them in religion, and training them up for God? You may have spared no pains for their bodily support, but their precious souls have been neglected! *

Do we not frequently neglect to warn sinners of their danger, lest we should offend them, and incur their displeasure? Let us ask our own consciences whether we should not warn a son of his danger, if we saw him walking blindfold on an awful precipice?

Another ground on which we are prone to excuse ourselves from this important duty, is by saying it will do no good, but only make them worse: this is not only violating our covenant vows, but distrusting the mercy of God; for how do we know it will not do any good? Is it not as easy for God to bless our sincere endeavours in this, as in any thing else? *Let him know, that he, which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*

Though some of us do not wholly neglect this duty, yet do we not frequently perform it in such an indifferent manner, as tends to do more hurt than good, by not expressing a sincere desire for their immortal interests?

And, O my dear friends, while we care for others, let us examine our own hearts, and see whether our desires and motives are similar to those of the meek and lowly Jesus. No doubt but there will be thousands of professing Christians sent
down

down to hell at the great day, and perhaps some of us are of that unhappy number.

Remember JUDAS ! ! !

Are we submissive to the will of God in every thing, so that we do not murmur or repine at any of the dispensations of his providence? Are we at all times actuated by a spirit of true benevolence, so that we make the glory of God our ultimate object in every thing we do? Does sin appear to be that abominable thing, which our souls hate? Is it our greatest burthen? Does it grieve us that we have dishonoured and offended the Lord of glory; and do we heartily resolve, that for the future, we will deny ourselves of every thing the world calls dear, of every thing derogatory to the cause of religion? Does Jesus Christ appear to us the *chiefest among ten thousand, and one altogether lovely*? If these be our feelings, happy, happy are we; but if not, there is the greatest reason to believe we are yet *Judas*.

If we do really love Christ above all, how is it that we appear more affected by the frowns or flatteries of a sinful world, than by all his ravishing beauties and his infinite riches? If our affections be supremely set on things heavenly and divine, we shall dwell sweetly on the theme, and it will be as our meat and drink to confer together on the great things of eternity.

Our regard for the cause of Christ will appear, from the concern we show for it, and our exertions for its support.

If our affections were detached from this world; if we lived like strangers and pilgrims here; if we ardently desired to be delivered from this body of death; what anguish should we feel for sin! what horrors at the idea of eternal misery! what transports, at the news of salvation! how would our hearts expand with joy, that the time is *so near* when we shall be delivered from this wretched state of servitude, and go home to enjoy the dear objects of our wishes to all eternity!

JULIUS.

ORIGINAL LETTER.

Dear Sir,

ALTHOUGH I have not, and probably in time shall not have the pleasure of a personal acquaintance with you, yet I feel it a duty incumbent upon me, to address you by letter.

About the latter end of last December your son became a member of my family, and continued such until some time in May last, at which time he went to the western end of this State. I heard he was unwell, and uncomfortably situated; upon hearing which I wrote to him, requesting him to re-
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to us again. Immediately upon his return, we made application to a physician, the most eminent here; such means as were prescribed were applied; but, notwithstanding every effort of physicians, his disorder advanced, and he daily appeared to grow weaker, until he closed his eyes in death!

He was chiefly confined to bed for between three and four weeks before his death. Let me now entreat you to suspend your tears until I give you some faint representation of the great things God was pleased to do for his soul before he took him to himself.

He appeared to view death with some terror, but at the same time to have his mind turned towards the promises and invitations in God's word. He at times enjoyed considerable comfort, particularly when he was sitting in the room with my wife, and conversing with her about the happiness that the spirits of departed saints enjoy in the presence of God; at which time, God was pleased in a very gracious and remarkable manner to manifest himself to him, and filled his soul with "*joy unspeakable and full of glory.*" I entertain no doubt but he will recollect that evening's happiness, and will praise his condescending Redeemer for it through eternity. At that moment, death to him was entirely disarmed of his sting, and he had a sweet view of the joys of the blessed in the immediate presence of God. He was filled with such joy and peace in believing, that he appeared almost to have forgotten that he was yet in the body. I cannot, by any language, convey to you an adequate idea of that holy joy with which his soul was then filled. He exulted and triumphed in the Redeemer's righteousness; and rejoiced that he was stripped of all dependence upon his own righteousness. It appeared as if a ray of light divine from the glorious Sun of Righteousness had shone into his mind, opening up to his view the plan of salvation through a Redeemer, in such a manner as to fill his soul with inexpressible delight. He enjoyed the consolations of living religion in as great a degree as his feeble body could bear. He longed for death, and viewed it a privilege to die. He said that "his precious Redeemer had perfumed the grave." He was generally kept so free from pain, as not to prevent the most happy exercises of mind, and appeared to rejoice at the visible decline of his body and bodily strength. He did not wish death as a mean of freeing him from pain; but as the mean by which his active soul would be enlarged, the better to praise his glorious Redeemer. He considered his body as a clog to his soul, and often made use of that expression. He appeared to be so much in heaven, that different persons in good health, who saw him in this situation, could not help exclaiming,

claiming, "that they wished they were in his stead, notwithstanding all his bodily infirmities." He would often say, "Oh, to depart and be with Christ." It would take several sheets of paper to write half of the heavenly and endearing expressions that he uttered in the last four weeks of his life. A few minutes before he died, he exclaimed, "Why tarry thy chariot wheels?" I asked him if he thought he was now dying. He told me he thought he was; and then said, "Lord Jesus, come quickly." I then asked him if he was still ready and willing to die; he answered, "entirely so;" and then said, "Thy rod and thy staff they support me." He then laid his hand across his breast, and without a struggle departed. These last words, which he uttered, I think were intended by him for our comfort, and to testify to us that he enjoyed the presence of Christ in the very article of death. He delighted in reading Baxter's Saints' Rest, and having it read to him; a hymn in Watts' Lyric, styled, "a sight of heaven in sickness, he used to sing, even when his voice was almost lost in death!

F. R.

MAY BAPTISM EVER BE REPEATED FROM SCRUPLES OF CONSCIENCE?

WE think not. 1. Nothing in the word of God gives countenance to such a practice. Nothing more is said of a second Christian baptism, than of a seventh, or seven hundredth. The idea of a second Christian baptism is not suggested in the word of God. No denomination of Christians, amid all the varying opinions of the church, have ever adopted such a practice. It is a child of fanciful, and self sufficient *individuals*. Scruples of conscience, not dictated by the word of God, have no more claim to obedience, than a desire of profit, or sensuality. A man may as well be rebaptized to promote his convenience, or his party views, as to satisfy a scruple of conscience, not dictated by positive scripture authority. God has given but *one* rule of action; this is not conscience, but his revealed law. Many ways may seem right unto a man's conscience, and yet be the ways of *death*.

2. The difficulties, not to say impracticability of this system, render it extremely doubtful. Though in some instances the *opinion* against the persons concerned might be general; yet, who made them judges of another man's conscience and heart, judges of an administration, visibly performed in a right manner, by persons duly authorized? What a vast majority of cases

ses would be satisfactory, or only doubtful to most persons, where some would instantly condemn. Every individual must then judge for himself. What a field is here in which ignorance, prejudice, resentment and enthusiasm, may spread their desolating fires. What an engine of chaos in the churches. How often does an hour of peevishness, or even sadness, diffuse a sackcloth of darkness over an excellent character. This excellence may again be recognized, when the gloom or ill nature subsides; but, before this takes place, he is rebaptized. It was his parent or minister with whom he was displeased, and during the paroxysm of his displeasure, he imagined the validity of his baptism destroyed. What must he now do? go, and be unbaptized? It will instantly be replied, not for passion nor gloom; but for a conscientious scruple must a person be rebaptized. But, who shall decide? It is common for men to make most solemn professions of conscience, when their friends view them under the influence of passion. In this case how shall the minister exculpate himself, who rebaptizes, while probably he has good hope of the parent or minister, first concerned in the administration? Is his conscience nothing? Shall he not be allowed to obey his convictions of propriety and duty? Shall the second baptism depend on the compound conviction of the person and minister? In its very nature is it not a presumptuous, wicked, and impracticable office to determine in all possible cases, whether our minister were prepared in heart to administer baptism, and our parents to offer us in baptism?

3. A second baptism destroys the first; this practice would destroy infant baptism. If one person may be baptized a second time on account of some scruple in his mind, another may, and every body may. Of what validity, authority, or importance, is that ordinance, which any person may invalidate and destroy at pleasure, according to his will, or scruple of conscience? Why should a man baptize his household, as was customary in the days of the apostles? they may, when advanced in life, deny this baptism. Is not this sacred trifling, a gross profanation of the ordinance? It relieves no difficulty to say such a custom is not *common*, and *little* harm can be done. It may be common, and if the question be affirmatively answered, it may with propriety become common, if worldly interest, caprice or fashion shall offer a temptation; for scruples of conscience, not dictated by the word of God, have their origin in some such selfish affection. In such a case a person would not be merely permitted, but compelled to deny his infant baptism. It is a dream equally absurd to suppose men may choose respecting duty. If a person may be baptized again in any given instance, he *must* be. For a man to suppose he is at

at liberty to do a thing, and at liberty *not* to do it, is to make himself, his own inclinations, the rule of his duty. This indeed seems to be the wickedness of the system we oppose. It supposes baptism, not founded on the immutable principles of God's word, but on the scruples of men, which may vary and change every hour of their lives.

4. The doctrine of rebaptizing makes the validity of the ordinance depend on the subsequent views of the subject. If a person supposes he has been baptized aright, then he has ; if he supposes it was an empty formality, then it was ; it was no baptism. The validity of baptism depends on the subsequent scruple, opinion, whim, or caprice of the subject. Such a person might more consistently at once avow himself an anabaptist. No parent nor minister can determine, that the administration was proper, valid baptism ; for they know not what fancy or scruple may afterwards direct the views of the child. Is not this infinitely degrading the holy ordinance of baptism, making it the creature of fancy and imagination ?

5. On the supposition, that known sincerity of heart is necessary in the agents to constitute real baptism, no person can ever be certain, that he has been duly baptized ; for no man can ever know the heart of his minister or parents. He will, therefore, always have some ground for apprehension, for fear, and serious anxiety. To gain deliverance from this melancholy uncertainty, prudence would dictate a second baptism to every man. So is infant baptism torn up by the roots and destroyed, by rebaptizing. Here another insurmountable difficulty occurs. The person rebaptized cannot know the heart of the minister ; from this evil is no deliverance, but a new baptism, as often as he doubts his minister's or his own goodness. This is a legitimate consequence of the system. The scruple, which justifies a second baptism, will equally justify a thousand baptisms of the same person. The scruples, which suggest the practice, are so indefinite, so general, and so uncertain, that they admit no precise limits. The man who is rebaptized to-day, because his parents were not sincere in their dedication of him, may find it equally necessary to be baptized again to-morrow, on account of his own insincerity to-day ; the next day he may discover he was not sincere the day before : so may he proceed in daily baptisms as long as he lives. The man, who is rebaptized because the first minister, who baptized, was not an orthodox or sincere disciple of Christ, may very soon be convinced that the second minister is a worse man than the first ; he may be equally disappointed in the third, in the fourth, and in the four thousandth. He is bewildered in a melancholy labyrinth : in a dark night of error, he is lost in boundless chaos, without one star of reason or Scripture to guide his course, or to cheer the horrid gloom.

To say these are extravagant cases, which will never happen, is to say nothing to the purpose. If these things do not happen, it is merely because human folly and absurdity have some bounds; it is not owing to any check or limitation in the theory. The system embraces and justifies all these monstrous consequences. The man, who pretends he will be satisfied with one rebaptism, may as well pretend, that he alone has found the North on the waters of St. Lawrence, while others declare it is on the coast of Labrador, on the frozen ocean, and at the Arctic pole. From the whole, we learn how necessary it is to abide by the instruction of God's word. The moment we leave the sacred pages to follow our own opinions or feelings, we wander in a trackless desert, or are tost on the wild billows of error and delusion. EUSEBIUS.



LETTERS TO THE YOUNG. *No. II.*

(Continued from page 58.)

Dear Youth,

MY first letter was closed with the address of wisdom to the children of men. Prov. viii. 32. "Now, therefore, hearken unto me, O ye children; for blessed are they that keep my ways." This address is directed to you by God our Saviour, who, when in the form of a servant, was pleased to notice children. What strong obligations do such friendly, endearing expressions lay you under, to attend seriously to what God reveals to you. Your glorious Creator and Redeemer has condescended to pay particular attention to you in his word. "Hearken unto me, O ye children." To hearken unto God is to attend seriously and prayerfully to the truths and duties, which he reveals in his word and works. To hearken is to love the truths and obey the precepts of the Bible. To hearken then is your duty; it is most reasonable for creatures to attend diligently and dutifully to the requirements of the great God. And it is peculiarly the duty of children and youth to listen to what God says, when he addresses them with so much tenderness and affection. It is of unspeakable importance for you to read, understand, and obey the truths and commands, revealed in the Holy Scriptures. Your everlasting happiness depends on your cordial, dutiful reception of them. I shall solicit your attention to a number of things, which God has graciously revealed to you, and to which he requires you to hearken.

I. God has made known to you in his word and by his providences, that you must die. "It is appointed unto men

men once to die." The grave is the house appointed for all the living. To you this solemn truth is now particularly applied. The final period of your short and uncertain lives is fast approaching. The wings of time are wafting you to the land of silence, with rapid, unceasing flight. You have doubtless seen young people, like yourselves, carried to the tomb; and ere long you too will be carried there after them. Realize that you must shortly be in the situation of the dying; that you must soon bid an everlasting adieu to all earthly prospects and pursuits. However distant you imagine the day of your death; however secure of health and life you feel; the day is speedily, very speedily approaching, when you will be constrained to part with the hope of more time, and give up the delusive enjoyments in which you now rest. Perhaps the thoughts of death are disagreeable to you, destroy your mirth, and spread a gloom over your minds. But this is because you are not prepared to die, and if death overtake you in this state, it will be terrible indeed. Whether you are prepared, or not, whether you think of dying or not, the time is hastening, the king of terrors is approaching, and it is impossible to obtain a discharge in that war. Since it is certain, you must die sooner or later, and you may die in early life, is it not extremely unwise in you to put death at a great distance? God calls you to hearken to this serious truth, that you are mortal. It is of great importance that you know and reflect upon this truth. Often meditate upon the solemn event of exchanging worlds. Then the vain amusements of the young will appear insignificant, time will seem precious, and religion important.

II. Another truth, which God has revealed, and to which you ought to hearken, is, that you are accountable to him for your conduct. "God will bring every work into judgment, with every secret thing, whether it be good or evil." "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." "For we must all appear before the judgment seat of Christ." "Every one of us shall give account of himself to God." The apostle John in vision saw the dead, small and great, stand before God. The Scriptures, therefore, plainly teach, that all are accountable to God for every thought, word, and action; and this sentiment is perfectly agreeable to reason. It seems most reasonable, that the creatures of God should be accountable to him for their actions. But how interesting to you is this truth! Must you give account of all your conduct to God! Must you stand in judgment and answer for every exercise of your hearts? O yes, it is a truth. I shall meet you there when it will be known whether you hearkened unto God, or not. If you die without being Christians, as many do, with amazing anguish
you

you will appear there, while all your secret wickedness is made known. Then you will be condemned for the foolish, wicked conduct, of which you have been guilty during your whole lives. There it will appear, how you have slighted religious instruction, and turned away from the calls of the Saviour. There you will be confounded for your obscene, profane, and idle conversation. There you will be filled with shame and horror for your impure, selfish and vain thoughts. Though you forget most of these things now, yet you will be made to remember them in that day. With what bitterness and self reproach will you then bewail your madness and folly in delaying the great work of religion, in disobeying God, and in rejecting Christ! But it will then be too late for weeping and wailing to have any good effect; the door of mercy will be shut. Now mercy is offered to you, your duty is set before you, and you are entreated to be wise; but then the offers of mercy will no more be made to any. Now is the day of grace, the season of probation; then will be the day of final accounts. Now a Saviour is offered to you in infinite compassion; then the Saviour will become the inexorable Judge. Now perhaps you feel inclined to neglect religion, and it may be, laugh about it; then also Christ will neglect you in your trouble, he will laugh at your calamity, and mock when your fear cometh. Attend to religion now in youth, obtain pardoning mercy by a timely submission to God; ensure the favour of your Judge by complying with the gospel call. Think frequently, that you must give an account of yourselves to God. Remember, I entreat you, that you cannot escape a most strict, solemn and impartial trial at the judgment of the great day.

III. You are immortal creatures. This is evident from all those passages of Scripture, which teach that the righteous will be forever happy, and the wicked forever miserable. If heaven and hell are to be everlasting, as the Bible teaches, then the souls both of the righteous and the wicked will exist to eternity. And what a solemn thought is this! What, exist forever, even as long as God shall exist! Is the dear youth, who is now reading or hearing this, to remain in being to eternity? This thought, in connexion with the last particular, that you must come to judgment, is sufficient to draw tears of affection and concern from every one, who possesses the least benevolence. You are now in a state of trial, which will be closed by death, and be followed by an endless eternity of retribution. In view of this, how wicked does it appear to trifle away time in thoughtless amusements! How unwise to neglect the care of the soul! How precious is Christ, who came to save immortal souls from endless misery! The redemption of the soul is indeed precious, and it ceaseth forever. "O that you were wise, that you understood this, that you would consider your latter end!"

AMATOR.

Selections.

EMINENT WITNESSES TO EXPERIMENTAL RELIGION.

NO. I.

Infidels profanely exult in the pretence, that none but the ignorant and the weak minded are believers in Christianity; and many professed believers in the gospel not less profanely exult in the pretence, that, of *experimental religion*, the *vital part* of Christianity, by them called enthusiasm or fanaticism, none but the ignorant and the weak minded are professors. It is, indeed, to be lamented, that the religion, which comes from heaven, and which only conducts thither, should not more generally meet with a favourable reception among the learned and the great of this world. But true as it is, that *not many wise men after the flesh, not many mighty, not many noble are called*; it is equally true, that God has not, in any age, left himself without witnesses, even among the most distinguished in the walks of science, and in the ranks of society. This truth is set in a very pleasing light, in a late English publication, entitled, *AN HISTORIC DEFENCE OF EXPERIMENTAL RELIGION*. As great names have an influence with almost all classes of mankind, we may render a service to Christianity, by giving to our readers some sketches, selected from the publication now mentioned. Under the general head, therefore, of *EMINENT WITNESSES TO EXPERIMENTAL RELIGION*, we propose to give, in several succeeding numbers of this Magazine, the names, and the testimony of several personages, male and female, of different ages and countries, and eminent for their learning and rank, as well as for their religion. For the present we shall confine ourselves to such as were not of the *clerical* profession.

GEORGE, PRINCE OF ANHALT.*

Born A. D. 1507, Died 1553.

THIS excellent prince flourished at the commencement of the Reformation. "When Luther's books of the *Law* and *Gospel*, the *Grace of Faith*, &c. were spread abroad, this noble youth read them with great seriousness, and would often pray with tears to God, to *INCLINE* his heart to the truth." He was convinced, and embraced this new edition of the gospel (if I may so call it) with great zeal and affection. Not only giving it a legal establishment in his dominions, but devoting himself to the propagation of it in the church, was ordained bishop of Mersburg in 1545. His letter of ordination calls him "Prince of Anhalt, count of Oscania, lord in Bernbury," &c. and exhorts him to be assured that "Though his sacred office was attended with many and great dangers, to sustain which all human capacity is utterly unequal, yet God is truly present with, and dwells in his church, and the voice of the gospel is under the protection and defence of God."

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* *Clark's Lives.*—*Biog. Evan.* Vol. I.

His last illness continued several months, and was borne with the spirit of a Christian; he conversed very piously and comfortably of the divine promises. He left behind him several sermons and tracts, in support of the great truths of the reformed religion.

OLYMPIA FULVIA MORATA.*

Born A. D. 1526. Died 1555.

THIS ingenious Italian lady was educated in the court of Ferrara, under her learned father, who was preceptor to the young princes of that house; with whose sister, being about her own age, she formed an early intimacy.

Miss Morata could declaim in Latin, converse in Greek, and was a critic in the higher classics. On the death of her father, she married the excellent Dr. Grunthler, a German physician, with whom she left Italy, and was afterwards converted to the Protestant religion. The following is her own account of this happy event, in a letter to the above-mentioned princess. —“When, by the particular goodness of God, I was delivered from the idolatry of my own country, and had retired with my husband into Germany; the *change made by his GRACE* upon my heart, could I express it, might seem almost as incredible to you, as it is astonishing to me. The dislike I once had to the Scriptures, from which I always kept, and was taught to keep, at the greatest distance, was turned into the greatest delight and pleasure I had in the world; and now my soul is principally engaged in this most blessed study.”

After this, she settled in Heidelberg with her husband, where she died in the utmost peace and triumph, declaring she was “all joy,” even in the article of death.

JANE D'ALBRET, QUEEN OF NAVARRE.†

Born A. D. 1529. Died 1572.

PIETY in a crowned head is so remarkable, that I should unwillingly pass such an instance of it as is exhibited in this lady, who was mother to the celebrated Henry IV. of France.

This excellent woman succeeded to the crown of Navarre on the death of her father in 1555. In 1572 she visited Paris, to celebrate the nuptials of her son Henry, then prince of *Bearn*, with Margaret, sister to the execrable Charles IX. of France. Here she fell sick, and died after a very short illness, during which she behaved with the greatest piety. “I believe (said she) that Jesus Christ is my only Mediator and Saviour, and look for salvation from no other, knowing that he hath abundantly

* *Decoetlogon's Theol. Misc.* Vol. I. p. 152, 4, from *Melchior Adams*.

† *Gen. Dict. in Navarre.*

abundantly satisfied for the sins of all his people ; and therefore I am assured that God, for his sake, and according to his gracious promise in him, will have mercy upon me. O my God, in thy good time, deliver me from *this body of death*, and from the miseries of this present life, that I may no more offend thee, and that I may attain to the felicity which thou...hast promised."

There were many suspicions that this queen was poisoned, and so fell a martyr to her zeal for the Protestant faith ; and the Paris massacre, which immediately followed, gave great appearance of probability to the charge.

ADMIRAL COLIGNY.*

Born A. D. 1516. Massacred 1572.

GASPER de Coligny was the great champion of the *Huguenots*, or *Calvinists* of France, in his time. He fought their battles, he conducted their affairs, and he died a martyr to their cause.

Dr. Robertson (deservedly styled the *British Livy*) tells us — "A courage undismayed and undisconcerted amidst the greatest dangers, an invention fruitful in resources, a genius which roused, and seemed to acquire new force, upon every disaster, a talent of governing the minds of men, together with a capacity of maintaining his ascendant over them even under circumstances the most adverse and distressful, were qualities which Coligny possessed in a degree superior to any general of the age."† After the treaty of St. Germain the French king (Charles IX) pretended to be reconciled to him and to receive him into great favour. He was invited to be present at the nuptials of prince Henry mentioned in the last article. A few days after the good queen of Navarre's death, he was wounded by a musquet ball as walking the streets of Paris. The king pretended great sorrow for his wound, and vengeance on the assassins, the better to delude him into the destruction which was to follow. The Paris massacre is an event well known, and all things considered, I think the blackest deed in the records of history ; nor can I conceive the rage, malice, cruelty, or hypocrisy of devils, greater than what appeared in the conduct of Charles IX. his queen mother (*Catherine de Medici*) and some other principal actors in this tragedy. I am glad my subject does not oblige me to go far into the particulars of this horrid event ; but I must relate the death of the admiral.

Exactly at midnight, on the eve of St. Bartholomew, 1572, the alarm bell was rung in the *Palais Royale*, as the signal of death. The slaughter began, and the admiral being told of his

* *Thuanus's Hist.*—*Voltaire's Henriade*.

† *Robertson's Hist. of Charles V.* 4to. Vol. iii. p. 389.

his danger, said—"I perceive what is doing. I was never afraid of death; and I am ready to undergo it patiently, as I have long since prepared myself for it. I bless God I shall die in the Lord, through whose GRACE I am elected to a hope of everlasting life. I now need no longer any help of man. You therefore, my friends, get hence as fast as you can.....The presence of God, to whose goodness I recommend my soul, which will presently fly out of my body, is abundantly sufficient for me."

A band of ruffians rushed into his chamber and dispatched him while the young duke of Guise waited at the door. The massacre spread through the kingdom, and at the lowest calculation 70,000 Protestants were murdered in a very short time; and it is said that, while this horrid scene was transacting, many priests ran about the city with crucifixes in one hand and daggers in the other to encourage the slaughter, which also the tyrant himself, and his court, sanctioned with their presence.

"Vengeance is mine, saith JEHOVAH, and I will repay it."*
—O Paris! thy streets have flowed again with blood—with the blood of those priests whose predecessors contrived, abetted, and defended these cruelties!

(To be continued.)

SHORT ACCOUNT OF THE ISLAND OF MADAGASCAR.

(From the Scot's Missionary Magazine.)

THE Island of Madagascar is one of the largest in the universe. Its length is 800 miles, and its greatest breadth about 220. The soil is very fruitful, producing an abundance of all the necessaries of life. It is not populous in proportion to its bigness, for it is supposed not to contain above 1,600,000 souls. All the inhabitants are black. They are tall, nimble, and have a proud gait. Wild people are found in some parts of this Island who go naked, inhabit the woods, avoid society, and live chiefly upon roots.

The Madagascrians have but a very slender knowledge of commerce, and still less of arts and sciences, applying themselves principally to agriculture and the breeding of cattle. Of luxury, they have very little idea, and superfluities they affect to despise. They are much addicted to singing and dancing, and compose verses extempore, which though not the best poetry in the world, shew an aptitude of genius and ready turn of wit, that is really surprising. The same language is spoken throughout the island, of great affinity with the oriental, chiefly Arabic, agreeable to the Greek in the manner of speaking, and extremely

* Rom. xii. 19.

ly copious. The trade of this island is rather of a domestic than foreign nature, as the natives have very confined ideas, and imperfect notions of foreign traffic. They have a slight knowledge of astronomy, and like us divide the year into 12 months, and the zodiac into 12 signs.

Their first principle of religion, is to believe in one *supreme God*, who created the heavens and the earth, all animated beings, and an innumerable host of angels, in seven days. Yet, after having this just idea of the Deity, they think it unnecessary to worship him, or pay him divine honours, alleging that it is sufficient to acknowledge his power. They likewise believe in a demon, who they think has power to injure them; him, therefore, they worship, to deprecate his wrath, and to incline him to spare them. Hence we may infer, first, That they deem God the author of all good, and the devil the author of all evil. 2d, That their religion is founded on fear, not on gratitude, and that their notions of piety are formed on a reluctant, not on a willing adoration.

They likewise invoke a third power, whom they call Dian or lord of riches, answering to the Plutus of the Greeks. The angels they believe to be infinite in number and great in power, and imagine them to be divided into seven orders.

Independent of the above, the generally received religious notions of these people are; that God having created all things, formed Adam out of clay, and placed him in paradise, which they suppose was in one of the planets. That it was refreshed by four rivers, one flowing with wine, another with oil, a third with milk, and a fourth with honey; and that it abounded with a profusion of the most delicious fruits, yet Adam was prohibited from touching these delicacies, his constitution being such as to need no manner of refreshment. That the devil, by craft, finding Adam in paradise, asked him why he tasted not of the rivers, and the fruits; to which Adam replied, "that he durst not." The devil appeared satisfied, and departed, but soon returning, deceived Adam by a pretence that he had obtained permission from God for him to eat and drink as he pleased. Adam being deluded, ate and drank and entered into the corruption of nature, on which account God banished him from paradise, and sent him into a far country. That Rahouna, or Eve, was produced from an imposthume in the calf of his leg; that they had many children, who, as they increased in number and in years, increased likewise in wickedness. The greatest part of these God thought proper to destroy on account of their vices, but first commanded Noah to build a ship, and retire to it with his family, and with a male and female of every other species of animated beings. The deluge succeeded, and covered the whole earth, four mountains

tains excepted. When the flood had subsided, Noah with his inmates quitted the ship, fixed his dwelling at Jerusalem, from whence he removed to Mecca, and there he received four kinds of writings, which he was to transmit to posterity, and which contained the law of God, viz.

1. Alifurcan, intended for Noah.
2. Soorasti, intended for Moses.
3. Zonboursa, intended for David.
4. Alendzi, intended for Christ, whom they call Rahiffa.

These are the notions of the Madagascrians, in which truth and falsehood are blended together. But the sacred beauties of the first are visible through the erroneous blemishes of the last; and the whole evinces the extravagance of corrupted nature, when destitute of revelation, the only guide to be depended on.

I leave you, Sir, to judge, how far a mission to that part of the world would be attended with good effects. Every body knows, that the voyage to that quarter is easy, as the island lies at an inconsiderable distance from the Cape of Good Hope. Whether any missionaries have formerly laboured there, I am quite unacquainted; if not, it is full time that the splendour of true Christianity took place of the deplorable obscurity of heathenism. T. W.

ANECDOTES, WITH HINTS.

MR. RICHARD BAXTER.

"Mr. Baxter, when upon his death bed, was visited by a friend, who reminded him of the glory unto which he was advancing, and that his many good works would attend him to a better state. The old gentleman, lifting up his feeble hand, and waving it, replied, 'Don't talk to me of good works; alas! I have dealt too much in them already.'"

That doctrine, which can afford no comfort at the hour of death, should not be maintained or propagated in the time of health. Let all, who deal in the doctrine of human merit, attend to the dying words of Mr. Baxter, and receive instruction.

MRS. ROMAINE.

"Mrs. Romaine being once in company with a clergyman at Tevorton, who expatiated with no little zeal against the doctrine of irresistible grace, alleging that such grace would be quite incompatible with free will: "Not at all," answered Mrs. Romaine, "grace operates effectually, but not coercively. The wish of God's people is drawn unto him and divine things, just

just as your will would be drawn to a bishopric, if you had the offer of one."

It is a blessed truth, that God works in his people both to will and to do of his good pleasure. No force can be imposed upon the human will in any case; but whenever a man is brought into a state of grace, a great change is effected upon his will; that rebellion, by which it was once characterized, is subdued, and he runs the way of God's commandments with delight. Nothing less, however, is necessary for the accomplishment of this purpose, than the exceeding greatness of divine power. "Thy people shall be willing in the day of thy power."

LADY HUNTINGTON.

"LADY Huntington was once speaking to a workman who was repairing a garden wall, and praying him to take some thought of eternity, and the state of his soul. Some years after, she was speaking upon the same subject to another, and said to him, "Thomas, I fear you never pray, nor look to Christ for salvation." "Your Ladyship is mistaken," replied the man, "I heard what passed between you and James at such a time, and the word which was designed for him took effect upon me." "How did you hear it?" replied Lady Huntington. "I heard it," said he, "on the other side of the garden, through a hole in the wall, and will never forget the impression I received."

When an infatuated king of Israel went up with his army against Ramoth-gilead, we are told, that a certain man drew a bow at a venture, and smote the king between the joints of the harness. The man who was the instrument of the king's death, it would appear, took no particular aim, he only discharged his shaft at his opponents; yet God directed it to the very place where the king was vulnerable. Something like this we sometimes perceive in the dispensations of divine mercy, of which we have an instance in the present case. Lady Huntington had no eye to the person whom she was the means of relieving; he was concealed from her view behind a wall; yet Christ directed her words with such life and power into the heart of this poor man, that the impression was lasting. Christ is a Shepherd who knows all his sheep; their names, their place of residence, the moment of their conversion, and the means of it, are all marked in his book; and when the happy time of their spiritual change comes, he can make the smallest means effectual. Christ works the work, and he himself shall bear the glory.

J. R.

Review.

For the Massachusetts M. Magazine.
A Sermon preached before the Convention of the Clergy of Massachusetts, in Boston, May 29, 1806. By JOSEPH LYMAN, D. D. Pastor of the Church in Hatfield.

The text. 1 Corin. xi. 1, in conjunction with part of Acts x. 38. "BE YE FOLLOWERS OF ME, EVEN AS I ALSO AM OF CHRIST,—WHO WENT ABOUT DOING GOOD."

IF a preacher make choice of a text merely as a motto, as too many do at the present day, it is of little consequence what passage of Scripture he selects, as the forerunner to his vague, desultory discourse. But if a minister intend to preach a serious, gospel sermon, it is a matter of importance to choose such a text, as plainly contains the doctrine or duty, which he means to explain and inculcate. A pertinent text has a happy tendency both to guide and guard a preacher through his whole discourse. It serves to guide him into a proper method and train of thoughts; and, at the same time, to guard him against gainsayers, who will feel that he is speaking to them in the name of the Lord, so long as he adheres to the letter and spirit of his text. The truth of these observations is clearly illustrated, by the sermon under review. The ingenious author derives great advantage from founding his discourse upon a text, which is entirely to his purpose, and which gives the appearance of divine authority to all he says through the whole. He discovers likewise peculiar discernment in the choice of his subject, which is every way adapted to the characters of his audience, and the occasion of their meeting. Nothing can be more proper to exhibit before the ministers of Christ, who are professedly engaged in promoting the interest of his kingdom and the happiness of his subjects, than his own perfect example, which he has left them for their continual instruction and imitation. His method of treating this subject is extremely natural and easy, and his manner of illustrating it is no less judicious and forcible. Though he does not enter largely into the peculiar doctrines of Christ, yet he brings them into view, and represents them as infinitely interesting to the souls of men. And though he does not undertake to point out the whole system of ministerial duty, yet he inculcates the importance of ministerial fidelity, with great energy and zeal. His style is pure, manly, and sufficiently elegant for a plain and solemn address to the hearts and consciences of men. And it is but justice to add, that this excellent sermon displays such a happy union of pulpit eloquence and ministerial plainness, as we rarely discover in discourses addressed to public bodies on public occasions.

Religious Intelligence.

PROCEEDINGS OF THE RHODE ISLAND MISSIONARY SOCIETY.

(From the *Connecticut Magazine*.)

AT the annual meeting of the Society, holden, Newport, May 3, A. D. 1805;

The meeting was opened with prayer by the Moderator. After which, the following *votes* were passed:

Voted, That the Secretary be requested to write, in the name of the Society, to the Massachusetts Missionary Society, and request their assistance to furnish a missionary, to itinerate in those towns in this state, which are destitute of the preaching of the gospel, as the funds of this Society are inadequate to the necessities of the people, and the prospect of usefulness among them.

Voted, That the committee be authorized to procure a number of pamphlets for distribution in this state; and that the description, number and price be referred to their judgment.

Voted, That the Rev. Otis Thomson of Rehoboth preach the sermon at the next annual meeting, (the sermon to be delivered on the evening of the day of election) and in case of his failure, that the Rev. Caleb J. Tenney perform that service.

Voted, That the officers for the ensuing year be as follows, viz.—

Rev. Wm. Patten, *President*. Rev. Caleb J. Tenney, *Secretary*. Mr. Jabez Denison, *Treasurer*.

Rev. Mase Shepard, William Patten, Caleb J. Tenney, Messrs. John Mein, Jabez Denison and John Bailey the committee to transact the business of the Society.

On Thursday evening a sermon was delivered before the Society by the Rev. Mase Shepard, from Psalm lxxii. 6.

Voted, unanimously, That the thanks of the Society be made to the Rev. Mase Shepard for his excellent sermon delivered this evening.

The first vote was communicated to the Trustees of the Massachusetts Missionary Society. In consequence of which they appointed five ministers of the Trustees to itinerate in this State, a month each. Last fall one performed his tour. Another is expected this spring, but from unknown causes the others have failed.

At the annual meeting, the ministers of this State agreed, that one of them would yearly, and in his turn, itinerate three weeks

weeks in this State. Accordingly the Rev. William Patten, the last season, performed this service. Several missionaries have this year been employed by us in different parts of the State; all of whom have been gratefully received and evidently serviceable. Mr. Thaddeus Osgood, a candidate for the ministry, performed the service of three weeks; the Rev. John Davenport, of four weeks, and the Rev. James Davis, an ordained evangelist, has already been employed five months. He has itinerated in Tiverton, Fall River, and Westport, and in each place, especially in the first, has been attended with great success. In this place, twenty or more have joined themselves unto the people of God. A general seriousness also prevails in the place. Those neighbouring ministers, who have occasionally visited the people, have been not a little gratified by the evident appearances of God's power among them. The work has been free from irregularity—has been solemn and evidently genuine. Mr. Davis has also united his labour and influence with the Rev. Mase Shepard of Little Compton, and among *his* people has been of great and acknowledged benefit. In this place, under their labours, often united, an unusually great, general and solemn revival has been prevailing since the first of last January. The towns, mentioned in this communication, lie contiguous in the South Eastern part of this State, and for six months past, have been remarkably blessed with the descent of the divine Spirit. Yet, when we lift up our eyes and look over the State, in general, we are constrained to say, Behold, the fields are white already to harvest. But, though the harvest be great, the labourers are few. We hope, therefore, that the friends of Zion will unite with us in praying the Lord of the harvest to send forth labourers into this his harvest.

By order of the Rhode Island Missionary Society,

CALEB J. TENNEY, Secretary.

Newport, April 15, 1806.

As a correspondent, the writer would add, that at Tiverton, a young man, who, to the age of nineteen, had passed a very ignorant, stupid and vicious life, was, of late, greatly alarmed by the observation of a young, well instructed female, who said to him, "I fully believe, that infants are depraved, and that, unless cleansed by the blood of Christ, they can never be saved." From this, said the young man to himself, "If *infants* need cleansing by the blood of Christ, *how much more do I*, who have spent *nineteen* years in stupidity, profanity and awful impiety." His attention was solemnly arrested. His sins rose before him. He trembled and saw himself on the verge of endless perdition! When seen by the writer, he was asked, and answered the following

lowing questions ; Do you believe God's law just and good in requiring *perfect* obedience ? " I do," said he. And do you believe, you have, all your life, broken and trampled upon this law ? " I do," he returned. Are the condemning sentence of this law and the wrath of God now upon you for *every* sin ? " They are," was his answer. Are you now going to endless destruction ? " I am," said he, " in the broad road to hell, and *deserve* to lie down in eternal sorrow !" If so, it was asked, how do you expect to escape ruin ? He returned, " I have no expectation of it ! I see nothing but hell must be my portion ; and I believe I am but one step from it."—When asked, if he did not view Christ able and willing to save him, he replied, " I fully believe Christ both able and willing." Why then do you not apply to him for salvation ?—" My wicked heart will not let me," said he, " my heart is opposed to Christ, and really chooses to perish rather than submit to him—and unless God *by his power make* me willing, I *must* perish—and that he will do this for such an awful sinner, is no way probable." Though he was past weeping, he added, I feel as though I should sink into the very earth, and as though I were *now sinking* down into hell under the load of my sins !—Such was the state of rational and deep conviction in which the writer saw and left the young man. How different and unlike this to his former state, and to that of every stupid and secure sinner ! How strong the bonds of every sinner's blindness, stupidity, self-flattery, and sin ! Verily, *they are stronger than the bars of a castle* ! In their view, all is well, even when they stand, *in fact*, upon the very brink of the bottomless pit ! The above mentioned young man, however, soon obtained relief of mind. And now, as a Christian, he appears no less rational and agreeable than he lately did as an awakened sinner. Is any thing too hard for the Lord ! By his Spirit he can, in a moment, teach an ignorant, impenitent sinner, more than they, who have remained stupid, have ever learnt under all the light and benefits of the gospel ! This instance may serve in the room of many others who appear to have been brought, from an ignorant, secure and sinful state, to that of the enlightened and humble disciple of Jesus Christ. The revival in Little Compton is great, and apparently genuine. And it is hoped and presumed, the religious public will, in due time, receive an account of *this work of the Lord*.

MISSIONARY OPERATIONS OF THE CONSOCIATIONS IN THE WESTERN DISTRICTS OF THE STATE OF VERMONT.

ON the 4th of April, 1804, an address was made in the form of a circular letter by a Committee appointed by the
Consociations

Confociations in the western districts of the State of Vermont, to the churches and congregations within their limits, to make a contribution to procure money to defray the expense of some missions in the new settlements." By the contributions, which were made, in pursuance of the address, the Confociations were enabled to commence, under the direction of their Committee, their missionary operations. From a narrative of missions lately published by the Committee, it appears, that, in the course of the last year, for a short term each, five missionaries were employed. The Rev. John Griswold was employed eight weeks; the Rev. Lemuel Haynes, five weeks; the Rev. James Davis, sixteen weeks; Mr. Asaph Morgan, eight weeks; and Mr. Elijah Wheeler, eight weeks. The labours of these missionaries were, chiefly, if not wholly, performed within the limits of the State of Vermont. They preached, in the whole, 315 sermons, assisted at the formation of 4 churches, administered the Lord's supper 8 times, baptized 10 adults and 67 children, attended many religious conferences, and made many family visits. They appear to have been received, generally, with kindness and gratitude, and heard with attention and seriousness. In the narrative, it is stated, that "God has been pleased to grant showers of divine grace upon the people of Berkshire and Greensborough;" (places where missionary labours were bestowed.) Prayerless families have been made to consider it their privilege to offer up their morning and evening sacrifice; and numbers have hopefully been brought out of darkness into marvellous light. Some attention has been of late in Hardwick (Ver.) and instances of hopeful conversion in other places. The destitute situation of many of the infant settlements, in respect to the means of grace, calls loudly for the exercise of benevolence."

The following affectionate and pertinent address is subjoined to the narrative from which the above summary has been compiled.

"The Confociations of the western district of Vermont, and some adjacent towns in the state of New York, beg leave to address the people in the limits above mentioned, on a subject they esteem important, and to all very interesting.

"Brethren and Friends,

"The remarkable missionary spirit, which has for years past taken place in many parts of the world, among Christians of almost all denominations, is a matter with which we are acquainted: Its happy influence in favour of religion is equally obvious. The same zeal in the cause of God, has, in a measure, been diffused among many of the people in these parts. Some contributions were made the last year, to the amount

amount of about 328 dollars, the principal part of which has been expended in missionary labours, we believe, with hopeful success. We have reason to conclude, that some souls have been delivered from eternal death, through your instrumentality; for which, we desire to ascribe all the praise to sovereign grace. Those who have sincerely cast their bread upon the waters will find it after many days; especially when they come to meet those in heaven, who will be their crown of rejoicing in the day of the Lord Jesus. Those who have been employed to preach the gospel among our new settlements, and in vacant congregations, have had a very welcome reception, and a pleasing conviction of the great utility of missionary labours. People have often cast in a little to promote the benevolent design. These hopeful beginnings have encouraged the ministers and delegates of the churches in these parts most earnestly to solicit a continuation of your liberality and exertions, in so laudable an employment; fully believing that you will not withhold that pecuniary aid necessary to prosecute an object of so much magnitude and importance. Many of your children and friends have removed to distant parts of this and the neighbouring States, where they are not able or disposed to have a settled ministry. Their temporal support and prosperity lies with weight on your minds, which perhaps excites you often to send them supplies. But can you forget to send them the bread of life, to save their perishing souls? This is the best act of kindness you can manifest towards your children, who have removed from you, and may be an expression of those penitential reflections that become you, for past unfaithfulness. This will lay the most probable foundation for you to meet them again, where the pious will never be separated. You need not be informed that what we call our property, is not our own; but that we are the Lord's stewards, and that he, in his providence, calls for some of it. Will it not be a kind of sacrilege, or robbing God, to withhold? The Almighty is able to refund a thousand fold of temporal and eternal good to the faithful and liberal.

Many of you, whose aid we entreat, will no doubt be in eternity before the next year; many of those, whose necessities require assistance, will also be gone; and should you have no disposition now to contribute, you may eternally lose the reward, and souls perish through your neglect.—God has done more than enough to convince the candid that missionary exertions are well-pleasing in his sight. Those towns and societies that have watered, have been watered themselves. Those who represent all Missionary Societies as mercenary, adapted to private sinister objects, certainly betray great ignorance of the institution, or hearts unfriendly to morality.

We

We most earnestly entreat the assistance of all, according to their several abilities. Should any be able to cast in only two mites, with faith and prayer, it will doubtless yield a plentiful harvest. "Who then is willing to consecrate his service this day unto the Lord?" While we call upon you to impart, we trust that the precepts we inculcate on others will have a practical influence on ourselves; and that God will dispose us amply to discharge the duty for which we are now pleading. The Trustees of the Society engage to give you a just and accurate account annually of the monies received and of their expenditures, that you may not be ignorant of their appropriation.

We fervently hope and expect, that as you have begun in this good work, you will increase more and more, that you may receive a full reward—and that the blessing of many ready to perish, may come upon you. That while your hands are casting into this treasury, it may be accompanied with your earnest prayers to the God of all grace, that he would smile on this and all other Societies that are formed for the spread of the glorious gospel and the salvation of immortal souls. Amen.

B. WOOSTER,
L. HAYNES,
J. BUSHNELL, } *Committee of Confociation.*

NUMBER OF METHODISTS.

THE number of Wesleyan Methodists, July, 1805, stood thus,

In Great Britain,	-	-	-	-	101,915
In Ireland,	-	-	-	-	23,321
At Gibraltar,	-	-	-	-	40
In the West Indies,	-	-	-	-	22,650
In America,	-	-	-	-	102,328
					<hr/>
					250,254

For several months past there has been a very pleasing and powerful work of divine grace at Northampton, in this commonwealth. We have lately been informed, through a channel on which we can rely, that the work still continues, and is on the increase. On the first Sabbath of this month upwards of thirty persons were admitted to the communion of the church in that place. All classes of the society have a share in the gracious dispensation.

At Little Compton the work continues with power. At Bradford also the Lord appears in his glory. May the gracious showers extend, until all parts of our languishing Zion be refreshed.

ORDAINED

ORDINATIONS.

ORDAINED at Phillipstown, N. Y. Rev. John Younglove, junior pastor of the united congregations of Union Village, Union and Stephenstown.

Installed, at Bennington, Vt. on the 3d ult. Rev. Daniel Marsh, to the pastoral care of the church and society in that town.

OBITUARY.

DIED at Lynchburgh, Virginia, Rev. James Tomkins.

At Bedford, N. H. Mrs. M'Gregore, consort of the Rev. Mr. M'Gregore of that place, and daughter of the Hon. John Orr, Esq.

At Belchertown, Mrs. Pamela Graves, consort of the Rev. Mr. Graves, of Woodstock, Con. and daughter of the Rev. Justus Forward of the former place.

CENT SOCIETY.

By the following accounts our readers will perceive, that "small and inconsiderable" as at first it might appear, this is really an institution not to be despised or neglected. Already has it produced for the charitable use of the M. M. Society about eighteen hundred dollars. We renewedly recommend it to the particular attention and patronage of the female friends of the missionary cause.

May 26th, 1806.—Money, &c. received by the Treasurer of the following Persons for the Female Cent Society.

By Rev. Samuel Spring, from ladies in Newburyport	\$32 27
By Rev. Jacob Norton, from ladies in Weymouth	- 4 68
By Rev. Nathanael Emmons, D. D. from ladies in Franklin	- - - - - 17 38
By Rev. Jonathan Strong, from ladies in Randolph	6
By Rev. Mr. Prentice, from ladies in Medfield	- - 8 10
By Rev. Mr. Cleveland, from ladies in Wrentham	- 7 92
By Rev. Mr. Fisk, from ladies in Wrentham	- - 5 27
By Rev. Samuel Worcester, from ladies in Salem	- 38 23
By Rev. Mr. Judson, from ladies in Uxbridge	- - 3

\$122 85

By

	122	85
By Rev. Samuel Niles, from ladies in Pembroke - -	7	70
Likewise received 12 primers from three little misses in the same place, procured for the benefit of other children, by their own industry.		
By Rev. Samuel Niles, from ladies in Abington - -	6	24
By Mrs. Morse, from ladies in Charlestown - - -	46	78
By James Baker, from ladies in Dorchester - - -	12	
By Rev. Timothy Dickenson, from ladies in Hollis- ton - - - - -	6	70
By ditto from Mrs. Osbourn - - - - -	1	10
By Rev. Joseph Barker, from ladies in Middleboro' - -	3	
From two ladies in Medway - - - - -	1	6
By Rev. Mr. Howe, from ladies in Hopkinton - - -	3	17
By Mr. Samuel Goddard - - - - -		48
From ladies in Newton - - - - -	7	71
From ditto - - - - -	4	4—
By Mrs. Emerson, from ladies in Beverly, and other towns - - - - -	48	96
By Rev. Elijah Parish, from ladies in Byfield - - -	9	78
By Mr. Aaron Bullard, from ladies in Milford - - -	2	10
By Rev. Daniel Hopkins, from ladies in Salem - - -	13	37
By Mr. Eleazer Whitman, from ladies in Bredgewater -	4	
By Rev. Paul Litchfield, from two ladies in Carlisle -	3	10
By Rev. Joseph Goff, from ladies in Sutton - - - -	5	64
By Mrs. Eaton, from ladies in Framingham - - - -	7	
By Rev. Titus T. Barton, from ladies in Fitchburg -	8	50
By Rev. Mr. Long, from a young lady in Milford - -		52
By M. S. from a lady in Andover - - - - -		10
By Lewis Frederick Delefeldnier from ladies in East- port - - - - -		11
By a number of ladies in Boston - - - - -	124	74
By 14 Bibles from a friend, amounting to \$10		
By books from five persons - - - - -	7	64—
Which books have been sent on to be distributed.		
By twelve dollars, twenty cents, from six ladies in Boston, to be laid out in Bibles - - - - -	12	20

\$501 38